

Third Sunday in Lent, March 3

The Collect and Psalm will be read from The Episcopal Church Book of Common Prayer
The Old Testament, Epistle and Gospel will be read from The Message

The Collect: Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Old Testament: Exodus 20:1-17

20 1-2 God spoke all these words:

I am God, your God,
who brought you out of the land of Egypt,
out of a life of slavery.

3 No other gods, only me.

4-6 No carved gods of any size, shape, or form of anything whatever, whether of things that fly or walk or swim. Don't bow down to them and don't serve them because I am God, your God, and I'm a most jealous God, punishing the children for any sins their parents pass on to them to the third, and yes, even to the fourth generation of those who hate me. But I'm unswervingly loyal to the thousands who love me and keep my commandments.

7 No using the name of God, your God, in curses or silly banter; God won't put up with the irreverent use of his name.

8-11 Observe the Sabbath day, to keep it holy. Work six days and do everything you need to do. But the seventh day is a Sabbath to God, your God. Don't do any work—not you, nor

your son, nor your daughter, nor your servant, nor your maid, nor your animals, not even the foreign guest visiting in your town. For in six days God made Heaven, Earth, and sea, and everything in them; he rested on the seventh day. Therefore God blessed the Sabbath day; he set it apart as a holy day.

12 Honor your father and mother so that you'll live a long time in the land that God, your God, is giving you.

13 No murder.

14 No adultery.

15 No stealing.

16 No lies about your neighbor.

17 No lusting after your neighbor's house—or wife or servant or maid or ox or donkey. Don't set your heart on anything that is your neighbor's.

Hear what the Spirit is saying to God's people

Psalm: Psalm 19

1 The heavens declare the glory of God, *

and the firmament shows his handiwork.

2 One day tells its tale to another, *

and one night imparts knowledge to another.

3 Although they have no words or language, *

and their voices are not heard,

4 Their sound has gone out into all lands, *

and their message to the ends of the world.

5 In the deep has he set a pavilion for the sun; *

it comes forth like a bridegroom out of his chamber;

it rejoices like a champion to run its course.

6 It goes forth from the uttermost edge of the heavens
and runs about to the end of it again; *
nothing is hidden from its burning heat.

7 The law of the Lord is perfect
and revives the soul; *
the testimony of the Lord is sure
and gives wisdom to the innocent.

8 The statutes of the Lord are just
and rejoice the heart; *
the commandment of the Lord is clear
and gives light to the eyes.

9 The fear of the Lord is clean
and endures for ever; *
the judgments of the Lord are true
and righteous altogether.

10 More to be desired are they than gold,
more than much fine gold, *
sweeter far than honey,
than honey in the comb.

11 By them also is your servant enlightened, *
and in keeping them there is great reward.

12 Who can tell how often he offends? *
cleanse me from my secret faults.

13 Above all, keep your servant from presumptuous sins;
let them not get dominion over me; *
then shall I be whole and sound,
and innocent of a great offense.

14 Let the words of my mouth and the meditation of my
heart be acceptable in your sight, *
O Lord, my strength and my redeemer.

Epistle: 1 Corinthians 1:18-25

18-23 But God's angry displeasure erupts as acts of human mistrust and wrongdoing and lying accumulate, as people try to put a shroud over truth. But the basic reality of God is plain enough. Open your eyes and there it is! By taking a long and thoughtful look at what God has created, people have always been able to see what their eyes as such can't see: eternal power, for instance, and the mystery of his divine being. So nobody has a good excuse. What happened was this: People knew God perfectly well, but when they didn't treat him like God, refusing to worship him, they trivialized themselves into silliness and confusion so that there was neither sense nor direction left in their lives. They pretended to know it all, but were illiterate regarding life. They traded the glory of God who holds the whole world in his hands for cheap figurines you can buy at any roadside stand.

24-25 So God said, in effect, "If that's what you want, that's what you get." It wasn't long before they were living in a pigpen, smeared with filth, filthy inside and out. And all this because they traded the true God for a fake god, and worshiped the god they made instead of the God who made them—the God we bless, the God who blesses us. Oh, yes!

Hear what the Spirit is saying to God's people

Gospel: John 2:13-22

13-14 When the Passover Feast, celebrated each spring by the Jews, was about to take place, Jesus traveled up to Jerusalem. He found the Temple teeming with people selling cattle and sheep and doves. The loan sharks were also there in full strength.

15-17 Jesus put together a whip out of strips of leather and chased them out of the Temple, stampeding the sheep and cattle, upending the tables of the loan sharks, spilling coins left and right. He told the dove merchants, "Get your things out of here! Stop turning my Father's house into a shopping mall!" That's when his disciples remembered the Scripture, "Zeal for your house consumes me."

18-19 But the Jews were upset. They asked, "What credentials can you present to justify this?" Jesus answered, "Tear down this Temple and in three days I'll put it back together."

20-22 They were indignant: “It took forty-six years to build this Temple, and you’re going to rebuild it in three days?” But Jesus was talking about his body as the Temple. Later, after he was raised from the dead, his disciples remembered he had said this. They then put two and two together and believed both what was written in Scripture and what Jesus had said.

The Gospel of the Lord

On March 6 we celebrate the lives of William W. Mayo, 1911, and Charles F. Menninger, 1953 Read from A Great Cloud of Witnesses.

William W. Mayo, with his two sons, William J. Mayo and Charles H. Mayo, built St. Mary’s, the first general hospital in Minnesota. When a devastating tornado struck Rochester, Minnesota, in August 1883, the Mayos joined with the Sisters of St. Francis to respond to the disaster. This partnership between the Episcopalian Mayos and the Roman Catholic Sisters raised a few eyebrows, but became well known for a new type of patient care that emphasized the whole person, spiritually as well as physically.

Building on a vision of doctors working as a team with other medical professionals, not as solo diagnosticians, the Mayos aggressively opened their doors to other doctors and medical researchers. St. Mary’s Hospital and what would become The Mayo Clinic became a model for integrating person-centered medical care with the best in cutting-edge scientific and medical research. The Mayo Clinics continue today as outstanding centers for patient care and medical research.

Charles F. Menninger, together with his sons, Karl and William, were pioneers in establishing a new kind of psychiatric treatment facility in Topeka, Kansas, founded in 1925. They played a major role in transforming the care of the mentally ill in ways that were not only more medically effective, but were also more humane. Among the notable accomplishments of the Menninger Clinic has been its advocacy for better treatment and a more informed public policy in support of the needs of the mentally ill.

In 1973, Dr. Karl Menninger wrote the influential book, *Whatever Became of Sin?* The work

looks at sin—personal, corporate, and systemic—and insists that recognizing sin, within us and among us, is a key component in personal and relational health. He believed strongly that naming sin and dealing with its consequences contributes positively to good health in persons and in communities. The book was a standard textbook in theological seminaries for a generation or more.

The work of the Mayos and Menningers was transformative because of their commitment to treating the whole person—physically, emotionally, and spiritually.

Let us pray: Divine Physician, we bless your Name for the work and witness of the Mayos and the Menningers, and the revolutionary developments that they brought to the practice of medicine. As Jesus went about healing the sick as a sign of the reign of God come near, bless and guide all those inspired to the work of healing by your Holy Spirit, that they may follow his example for the sake of your kingdom and the health of your people; through the same Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. **Amen.**